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Political Benefits of Christianity.

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III.

TRUE Christianity lays the foundation of nations, improves their laws, enforces the observance of the laws, and courts friendliness with other nations by making Treaties and encouraging arbitration instead of war.

I.—Let us see what Christianity has done for the politics of Europe. When Rome was at its height of glory, Constantine, the Emperor, knew of the glory and fall of the great kingdoms of Egypt, Babylon, Persia and Greece. Great military skill had enabled certain commanders to subdue kingdoms and construct vast empires, but others learned the art of war, too, and the very power which helped to *make* empires was used to destroy them again. The question was how to make the Roman Empire, now extending from the Atlantic Ocean on the West as far as Persia on the East, and from the heart of Africa on the South to the heart of Europe on the North, to last. The incessant insurrections in different parts of this unwieldy empire made it impossible for the Emperor to lead his armies in person everywhere, and as his life was largely dependant on the success of his armies, the position of Emperor was far from being an enviable one.

One of the Emperors had heard of a kingdom of heaven, which was established without weapons at all, and this in spite of great persecution and even the death of its greatest leaders. Out of death sprang up inexhaustible life. Where one man fell, ten new ones were ready to take his place. Surely these had found the secret of success and permanence.

Here was something better than military force, the force of attractive character, something better than ordinary character, character penetrated with faith, faith in an Almighty God; some-

thing better than the power of numbers, the power of intelligence. Christians invariably were better taught than non-Christians, for they joined schools to their churches. It was better than local light; it was a universal light; Christians held intercourse with Christians everywhere. It was better than universal knowledge; it was knowledge permeated with benevolence. Wherever there was famine, pestilence, captives, slaves, the ignorant, *in* their country or *out* of it, these Christians went to help and teach. It was better than concerted individual goodness; it was goodness in which all united as one family of God. All daily prayed for each other. The success of one was the joy of all; the fall of the weakest the sorrow of all. Its rewards were better than earthly ones; they were the rewards of the world to come, as well as of this. It gave what no earthly monarch could command, viz., unselfish devotion looking for everlasting life. No one heard of teachers going forth to barbarious nations for their own benefit; the good of others was the thought of their heart—Christ, who laid down His life that others might live, being their example.

Were not these men scattered throughout his empire, embedded in all ranks of society, pearls of priceless value? Were they not also light-houses to warn the Emperor of dangers in the great sea of his politics?

So he ceased persecuting them; conferred many privileges on them, and he himself became one of their number. Some five centuries later Charlemagne arose. He also became convinced that arms could not secure the stability of his great empire, an empire made up of many different races and speaking many different languages. He observed that the aim of the true Christian religion was to benefit all peoples, and decided that God could not have given him the rule over many nations merely for his own glory; it must have been for the good of these nations. Accordingly he established eight new bishopricks among the newly conquered peoples for their instruction in religion. He required his subjects everywhere to support the church by tithes of all they had. He invited Alcuin, an Englishman celebrated for his great learning and piety, to come over to his kingdom to instruct him in the nature of true Christianity and give his advice about establishing educational institutions throughout the land. He established new laws regulating everything in church and State, making the bishops everywhere equal with the civil officers who governed the same districts. The pope crowned Charlemagne as Emperor of the Romans, and the Emperor promised to give protection to the clergy throughout the empire. Thus, by mutual assistance, there was to be strength to the State and enlightenment to the people.

The example of this first great Emperor of the Germans, the surrounding nations—France, England, Denmark, Sweden, Norway—soon followed, adopting almost the very same laws and regulations. Russia only began to grow into a great nation after the adoption of Christianity. Everywhere it was felt that the intellectual and moral power of the church was far more beneficial than were military power, and the Christian church then took the lead in the politics of all European nations. Previous to this, much of Northern and Eastern Europe was made up of small principalities; many of them only some scores of square miles in extent. Now there was a union and a reorganization everywhere. It was then that the foundations of most of the modern nations of Europe were laid. From that time they all began to grow and improve. For four hundred years the church gained in power and influence, taking side with all that was good, and directing its forces to benefit mankind, so that latterly, instead of being but equal with the civil power, it was justly considered superior to it. Private wars and personal quarrels were greatly checked by a custom established by the bishops under the name of the "Truce of God," whereby on certain days of the week and certain great yearly festivals all were to lay aside their arms, because contrary to the spirit of Christian worship. Not only did archbishops of the West and metropolitans of Russia crown kings and emperors, but whenever any dispute arose among the civil rulers of Europe, it was the pope, as head of the church and as generally possessed of superior knowledge and virtue, who decided between them and averted war. Kings and emperors were removed and others put up in their stead by the popes, much as the Emperor of China disposes of the kings of subject nations or even of governors of provinces. So great was the influence of the pope at that time that he was virtually the Emperor of Europe, and he aimed to give kingdoms to the worthiest.

This greatness of the popes is, in many respects, one of the grandest things in history. Alas, that it should be followed so soon by one of the most ignominious falls on record! The very greatest pope that ever ruled—Innocent III—established one of the most diabolical institutions that ever disgraced the face of the earth—the inquisition—and from that time to the 13th century the power of the pope began visibly to decline. From that time onward instead of doing the work of saving the world, the greatest aim of the popes seemed to us to keep political powers in their hands. Instead of laying emphasis on enlightenment and virtue, they employed the old Pagan methods of military power to settle the disputes of kingdoms, and when any earnest souls sought to practice

Christianity in its original purity, the popes regarded them as committing treason against the established order of the church. Men were persecuted; men were put to death with the zeal that should have been shown in saving men. The cruelties of papal persecution far exceeded those of the Pagan Emperors of Rome in persecuting the early church, though these were many. Under one General of the Inquisition—Ximenes of Spain—no fewer than 2,536 were put to death in the most inhuman manner: some flayed alive, some burnt, some crucified. 47,263 were otherwise punished,—some in the most cruel manner that human hatred could invent. The number of holy men and innocent women who suffered during the centuries of this infernal institution it is impossible to know. France, acting under the direction of the church of Rome, massacred 30,000 of her best men—the Huguenots—for no other crime than that they refused to believe that such institutions could be from heaven. In vain did holy men of almost every nation implore Rome to repent. At last God left the papacy, as it were, under a curse. In the midst of these frightful inhumanities the conscience of the whole of Europe rebelled. In a brief space of time Romish power fell as if under a thunderbolt. Bohemia, Holland, Scotland, England, Germany, Switzerland and portions of France, under such spirits as Wicklif, Huss, William of Orange, Knox, Bromwell, Luther, Calvin, left Rome, and the power of the popes over European nations was gone for ever. When France took the side of the pope, 400,000 of her best citizens fled out of her and settled in other lands, where they could get freedom to worship God according to truth and conscience.

Thus we have seen how tribes and feudal States were welded into nations, and nations into empires, under the influence of Christianity. We have also seen that when Popery degenerated into mere political power, there remained a force which called all the present leading nations of Europe into existence, the same force that governed Constantine in Southern Europe and Charlemagne in Central Europe, that of *true* Christianity, which is the friend of light and goodness wherever found, which teaches men to fear God more than man. This is the basis of the reformed church now supreme in Northern Europe and North America. Even the Latin church, lightened as she has been by giving up under compulsion many of her false pretences, finds it difficult to maintain her position in the South of Europe and South America, except as she is willing to reform herself.

The Greek church, though not so brilliant or so violent as the papal, was, during the same period, benefitting Eastern Europe

and helping to develop Russia from a small tribe into a great empire.

Although European nations still trust to their weapons in times of war, in times of peace they look to religion as the strongest bond of unity and source of power, because the people are trained by it to trust in God and practice virtue, not for the sake of temporary benefits, but to please their Lord above.

Thus *true* Christianity has taught the people, advised sovereigns, and finally controlled the pope—the greatest ruler ever seen in the West—and thus established firm governments on a sounder basis than military power which formerly held sway.

When we look at America we find Christianity exercising great influence on the different States there, too. Three hundred years ago, shortly after the conquest of Peru under the Spanish, there was a great rebellion, headed by Pizzaro, the brother of the man who had conquered it originally in the name of the Spanish Emperor. The Spanish government was in great perplexity as to how to put it down. A man appeared, who said that he would subdue it. The Emperor gave him full powers and let him go. He took no army with him, only a few priests. The people of South America, seeing no fleet and no soldiers, laughed at the idea of these few priests putting down such a formidable rebellion. But one by one, within a short time, all the forces of Pizzaro deserted him, and the rebellion was ended without fighting a single battle. This was all accomplished by a churchman, Pedro de la Gasca. Later on, Patagonia was entirely governed by Jesuits from Rome.

In North America there appeared as settlers some of the best men that England had. The church of England had declared its people free from the dominion of the pope of Rome in religious matters, but it committed the mistake of thinking that men's consciences would be bound by the laws of their own king. It had not learned that religion is a matter of the heart, and is not under the dominion of earthly kings. Many devout people, devoted to God and the good of their fellowmen, were persecuted because they would not let their consciences be guided by the king. Some of these crossed the sea to America, which was then mainly waste land. They began to form themselves into a new nation with the distinct understanding—

1. That all men should be regarded as equals.

2. That in the matter of religion all should have perfect liberty to worship God according to their consciences.

From this beginning has arisen the United States of America, now one of the greatest nations of the world.

Others remained in England and practised religion in obedience to God and conscience, in spite of much persecution. These were called non-conformists, and they have latterly been one of the greatest progressive forces in the kingdom.

Asia.—Turning to India we find it is true that it was the superior military skill of the English which conquered that country at first, but the European rulers of India, as well as the leading natives, declare that their soldiers would be utterly insufficient to keep order in the vast empire, were it not for the incalculable benefit conferred by the missionaries through educational and other beneficial agencies which they carry on everywhere. The literature they have inaugurated, the Press with which they enlighten the darkness, the benevolent spirit of sympathy and help with which the natives are invariably approached by them, have inspired a trust and confidence in Europeans which otherwise could not exist. This being so now, even with a wide difference of religion, how much more strong and binding and pleasing would their influence be if the natives become Christians?

The same result is seen in the Dutch Settlements. Wherever there has been no education and religious work going on, the former possessions have slipped from the hands of the civil authorities, and the people remain in ignorance, as in Formosa and the Cape. But in Java and the surrounding islands an extensive system of missionary work is carried on, and places in these islands, in which 100 years ago it would have been perilous for a man to set foot, because of the constant strife of the natives, are now as peaceful and homelike as Europe. The whole land, instead of being in a chronic state of war between petty chiefs, is enjoying great peace, and the people are learning rapidly to become a great and happy nation.

Africa.—Sierra Leone, on the West Coast, has been maintained by England as a barrier against the slave-trade, the suppression of which missionaries and religious people have made so much their own work. Liberia, also on the West Coast, was established in 1822 by the American Colonization Society, for the purpose of letting coloured Americans bring their knowledge and experience to bear on the Africans, and is an outcome also of the Christian church.

The most flourishing States in the South of Africa are under Christian rule; and missionaries are establishing churches, schools and other advantages of civilization in their midst. What is important to note is that these States are growing more prosperous under Christian influence.

The centre of Africa seems somewhat like what the interior of America was 300 years ago, and what the North of Europe was a little over 1,000 years ago. As Europe and Africa have been so

much transformed and elevated, we hope that in a far shorter time Africa will also be transformed. In 1886 the five nations of England, France, Germany, Belgium and Portugal, seeing the helpless state of the natives, unable to form themselves into orderly and strong States, with the will and ability to put down slavery and misrule, decided to divide all the East and West Coast to the South of the Equator. Thus the whole Coast will be under strong government, which will insist on the observance of the laws in the adjoining interior countries also. Thus, if Christian nations are faithful to their trust, in a few years the blessings of the Gospel of Peace will be extended to the natives of Africa. For look what wonderful changes have taken place in Madagascar. The island is 1,000 miles in length and 330 miles in width. Formerly the people were divided into many small kingdoms constantly at war with each other. In 1820 the London Mission commenced its work, invented an alphabet, prepared books, built churches, established schools, introduced industries and commerce, and for fifteen years taught the people everywhere with great success.

Then a new Queen arose ; missionaries were driven out of the country, Christian worship was forbidden, books were ordered to be given up and about 200 of the leading Christians were put to a cruel death. For 25 years she tried to stamp out the new teaching.

When she died in 1861 a new King came to the throne, who was grieved to find that everything was going to ruin. He recalled the missionaries, and the work of teaching went on afresh. Now Madagascar is a nation of four million people, with learning and commerce and prosperity. The exports at their chief port amount to £80,000 annually, and the imports to about the same. All this is mainly due to the influence of the Christian church through the London Missionary Society.

In *Polynesia* we have the Sandwich Islands, a group of ten islands, the largest 100 miles by 90, with a population of 57,000, where the people in 1820 were, like all barbarous people, in ignorance of almost all the world beyond themselves. They could neither read nor write. Now its capital is as beautiful as the towns of any country. The people read and write, and are as peaceful as any on the globe. The islands have an annual revenue of \$600,000. All this transformation has followed the work of the American Christian missionaries since the year 1820. To testify his indebtedness to Christianity the King of the Sandwich Islands subscribed a good sum towards building a Christian church in Japan.

In the Fiji Islands, where there are about 100,000 people, the inhabitants have been taught in like manner. Ignorant, warlike

islanders have been transformed into intelligent, well-informed, peaceful subjects of a little kingdom. The exports amount to £120,000, imports to over £100,000, with a revenue of £80,000. This transformation was mainly the work of the English Wesleyan missionaries, who commenced their work there in 1835.

Thus we see that in all lands, where true Christianity comes, it establishes or strengthens nations, while the greatest island in the world—New Guinea—over 1,200 miles long and 300 miles wide, where missionaries did *not* go many years ago, is still in ignorance and hostile to all comers. But of late mission work has begun there, too, and we expect the same results there, after not many years, as in other lands. Thus we see that true Christianity puts every nation on a firmer national basis than that on which it finds it at its coming.

II.—It is not enough to establish kingdoms; it is necessary also to establish *righteous laws*. And the Christian religion, wherever it goes, endeavors to improve the laws wherever they need improvement. For its two great commandments are love to God and love to man, with the high ideal of perfection as our Father in Heaven is perfect. If we were to mention in detail the improvements made directly or indirectly in the laws of various countries by Christianity, it would take many volumes instead of a few lines, but the main subjects, on which Christianity has exercised marked influence for good, are the following:—

Paternal power—as a check on cruelty and caprice and checking facility of divorce. Position of woman—as raising from degradation. Personal purity and marriage—restraining intemperance and allied vices. Cruel and licentious sports, serfdom and slavery. More humanity in the Roman and Scandinavian codes of law, checking torture, piracy, persecutions, exposure of children, encouraging chivalric protection of women. Prison reforms. Welcome to strangers and care of people wrecked at sea. Better distribution of property, co-operation to free trade. Checks on personal feuds, wager of battle, duel, ordeal for suspected crime, false swearing and private wars. Education in truth, and virtue, and good-will. Establishment of the peace of God. International law and arbitration. The firmer establishment of morals on the ground of true religious faith.

Leaving this list, it is instructive to bear in mind some of the chief Reformers of the laws.

Europe.—When the Emperor Theodosius heard that the people of Thessalonica had murdered his General, he was furious and ordered the instant punishment of the inhabitants, and over 7,000 were massacred. When Ambrose, Bishop of Milan, heard this, he

remonstrated with the emperor on the cruelty of the deed, and the emperor was forbidden to join in worship till he had made public confession of his sin and had made a law that hereafter no execution should take place till a month after sentence had been pronounced, lest the innocent should again perish with the guilty.

In the sixth century Justinian, the Emperor, made a new code of laws for the whole empire. The first part consists of the canon law which, as here laid down, is an improvement in certain points on what had existed previously.

In the ninth century Charlemagne, the first of the long line of German emperors, made further improvement on the laws, specially adapting them to the needs of Northern and Western Europe. He established religious education everywhere, so that people might not go wrong through ignorance. And lest civil officials should not be sufficiently just, he made the bishops sit as ecclesiastical magistrates equal in authority to the civil ones. The best adviser he had in all this was Alcuin, the political missionary.

Immediately after, Alfred the Great of England invited six ecclesiastics to assist him in the work of making similar improvements in the laws of England, introducing scriptural principles as the basis of government. He put the ten commandments and other parts of Scripture at the head of the statute books. It was ordained that bishops should sit in the councils of the nation, and from that day to this the bishops have sat in parliament in England.

Nor was it so in the West and North of Europe only. It was so in the East, with Stephen of Hungary and Rodolph of Hapsburg also. Again, in Kief the Emperor Jaroslaf built 400 churches and established a college with 300 pupils. He also issued a code of laws which, though rude, was better than none at all.

Later on the great reforms of Peter the Great in Russia had been made easier by the reforms which the great metropolitan Nikon had begun to introduce into ecclesiastical affairs a little previously. These seem to be the chief reformers of law. From end to end of Europe Christianity infused a new spirit of universal reform and goodwill into all the nations, and this moulded all their laws, and these laws were improved in proportion as the people learned more of the meaning of Christian charity.

America.—This same spirit of universal reform and goodwill, which is taught by Christianity, was the cause of President Lincoln's putting all races—aborigines, negroes or whites—under the same laws without distinction.

The failure of military law to tame the Indians and the handing of them over to the care of the Christian churches by President

Grant, is the most ample proof of the superiority in his opinion of pure Christian principles over those which are diluted with much that is not Christian, as may exist even in Christian States.

As so many American laws and customs have had their origin in Europe, what has been said of Europe largely applies to them. I need not therefore enlarge.

Asia.—The Satti custom in India of burning widows with their dead husbands, the Mohammedan Emperor Akbar tried to put down, but he failed. As many hundreds were annually burnt in certain single districts alone; the number throughout all India must have been very great indeed. But though a custom of long duration, when the English forbade it henceforth by law and proclaimed that those aiding in it would be held guilty of manslaughter, it ceased at once throughout the whole land, because the minds of the people had been prepared by the missionaries, who had condemned the crime for years in their books, their papers, their periodicals and in their pulpits. So, too, with the Thagi. Although Thagi, like Satti, had been tolerated by many as a species of religion, the government was also able to stop this in like manner, because missionaries had been educating the people to hate these things as utterly abhorrent to the true God, the loving Heavenly Father.

A new code of laws has been made, adapted to the special needs of the Hindoos. One of the most palpable proofs of the superiority of the Christian law over that of the native—still existing in many native States—is the fact that the districts under Christian law are about three times as thickly populated as the others. Were the native Indian laws better the people would have crowded to the native States and left the Christian-ruled States much less thickly populated.

Africa.—There has not been much done on the African Continent yet. But the laws of the colonies are much superior to those of the native States. Even where native law still prevails the stronger the Christian influence the better the laws. They contain the germs of those improvements under which Europeans and Asiatics flourish as never before. In Madagascar trial by ordeal, and foreign slavery, have been abolished under Christian influence. The Sabbath has been established as a day of rest, and many Christian forms of law have been adopted because of their superiority to what existed before.

Polynesia.—There were no books, not even alphabets, much less laws, in many of these islands seventy years ago. With the alphabet, which they got from the missionaries, they have also gladly received codes of law instead of tradition or the arbitrary will of the rulers, as was the case before.

Thus, besides establishing nations, Christianity has given them better laws, and therefore made them more permanent and progressive than otherwise they would have been.

III.—The next Political advantage we notice is the *administration* of law. Even the directing of armies has been entrusted to the hands of Christians; often Christian teachers and bishops.

Europe.—The bishops were made equal with the civil magistrates in most countries from the time of Charlemagne onwards. When the Saracens took possession of Asia Minor, Syria and North Africa, and threatened to take Europe, the pope roused all Europe to defence. Emperors, kings, bishops, led hosts of armies to check the advance of the Saracens. In about 200 years there were nine crusades. When unworthy kings ruled they were deposed and better men put up in their places by the power of the pope and the clergy. When the popes forgot in the enjoyment of their power what their proper duties were, a new Christian power arose to defend the good from the oppression of unjust popes and reckless clergy, and this power deposed popes, emperors, kings and clergy, and the armies of Europe were put under the leadership of the *Men of God*, who should execute the law for the *good* of men and not for the attainment of their *own* power or glory. Such were the best political leaders of the reformation.

America.—In America the same principles prevailed as prevailed in Europe with very little difference. In the United States the ruler has endeavoured to consider the interests of the people even more than the rulers in Europe, and this we have already shown is mainly owing to strong religious influence.

As South America is still largely under papal influence, it resembles Southern Europe being more lax in administration of law, and therefore less progressive.

Asia.—Several American missionaries have been appointed as Consuls in different parts of Asia, and two American missionaries have held high posts in the American Legation in Peking.

Africa.—One of the English missionaries in South Africa was appointed as Consul. One of the religious ministers of the Boers was elected to be president of the Transvaal republic in 1873.

Polynesia.—In the Sandwich Islands, and also in the Fiji, the missionaries, though their aim was simply to confer on the people the blessings of Christianity, had to see also to the proper administration of the law.

Thus at certain periods in the history of most Christian nations the church has had to provide even for the administration of law, though usually all Christian leaders disclaim this as not falling naturally within the scope of their duties,

IV.—Another advantage conferred by Christianity is the encouragement of friendly treaties and of arbitration instead of war.

Europe.—When Greece began its career of conquest it looked on all the world as its prey. When the Roman empire arose that was the feeling in it also. The nations of Northern Europe then, and for many centuries after, were very warlike, fighting each other most fiercely on the slightest provocation. But when the nations of Europe began to assume stability under the influence of Christian teaching and guidance, the rights of one another had to be considered. For centuries, when quarrels arose, priests and bishops often became mediators of peace to avert war. And when these failed then popes and church councils met and settled national disputes by other methods than fearful bloodshed. Meanwhile Christian teaching was going on among all classes, and they were taught not to look upon any as enemies, but as children of the same Heavenly Father and brethren in Christ.

Then arose by far the most celebrated man in international law—Grotius—who was born in Holland in 1583. His book, the main object of which was the prevention of wars, has been translated into all the chief languages of the West, and is regarded as the foundation of modern international law. He bases his arguments on the teaching of Holy Scriptures, the example of Christ, the recognized duty of Christians to sacrifice themselves for the good of others, and in all things to further peace and goodwill.

After the invention of printing and better methods of education, the best teaching of Christianity spread with great rapidity throughout all nations, and was diligently studied by high and low. So far has friendliness superseded the old warlike spirit that strong nations combine together to protect the weak ones.

In 1827 England, France and Russia united to give independence to Greece from the oppression of Turkey.

In 1831 five European powers acted together to separate Belgium from the Netherlands and to give it independence.

In 1853 England and France united to help Turkey against Russia. The Crimean war was fought (1853-56), securing Turkey against the inroads of Russia.

The Turks so oppressed the Bulgarians that Russia interposed in their behalf. In 1878 Bulgaria was raised into an independent kingdom by the Treaty of Berlin. England, France, Germany, Russia, Austria, Italy and Turkey united in making the treaty.

Thus, instead of cruelty and oppression and war, all nations declare for kindness, justice and peace if possible. Christianity has so united the nations that instead of hundreds of small States con-

stantly at war with each other, petty wars have ceased. Only comparatively a few States have the practical power to declare war, and Christianity is making a strong effort to stamp this out by arbitration.

The Society of Friends established the Peace Society with the aim of putting an end to war. Many ridiculed a few scores of people going to put down the immense armies of Europe. In 1849 it was put before the English Parliament for consideration. It was voted against. But trusting in God and the righteousness of their cause, they went on. After some years it was put before Parliament again, and this time the majority declared in favor of its principles. It was laid before the Germans, United States, Italy and Switzerland and gained friends rapidly everywhere. And not merely was it gaining ground as a good sentiment, but within the last hundred years its principles have actually been carried out *thirty-six times* between different States in all parts of the world. Thus, without a single weapon in their hands, a handful of men check the march of millions of soldiers and the destruction of untold property, which might turn back the stream of progress in the world for centuries.

America.—These very laws, becoming international, extend their influence everywhere.

In a dispute between England and the United States about the ship *Alabama*, both nations agreed to submit the case to arbitration rather than go to war, as would have been certain in former times, and England had to pay £3,000,000. The warlike people complained, but the peaceful ones said, If we went to war—not to mention the lives lost and discord sown for ages to come—who can tell how many times that sum would have been spent before its close.

Asia.—These international laws are now being adopted among all nations as the best basis of comity and intercourse.

Difficulties between China and Japan were settled by mediation. Difficulties between Japan and Peru in 1875 were settled by arbitration.

Though Christian missionaries have nothing to do in the *direct* settlement of these important affairs, they are engaged in disseminating principles which, if adopted, must produce peace and goodwill everywhere among great nations as well as among private individuals.

As to Africa and Polynesia the advocacy of missionaries everywhere for the deliverance of the oppressed, has been so successful that if any nation were to annoy and oppress any of these weak and helpless nations, now beginning to learn how to govern themselves and grow into regular peaceful States, such an unrighteous nation would have to blush with shame before the rest of the nations of the earth.

We have now taken a cursory glance at some of the leading influences of Christianity on the politics of the world.

The history of the papal States, as such, have been intentionally left out. So has the history of the Christian State, established by Calvin, so successfully in Switzerland—one Papal and one Protestant—exercising immense influence over the politics of their day. The minor Christian republics of Arnold of Brescia and that at Florence, under Savonarola, have also been left out, not because they are unimportant but because they were not lasting.

When we consider all we find that Christianity has sometimes gained political influence by the superior knowledge of the missionary; sometimes by Republican views gaining ascendancy in the State, and sometimes by great rulers adopting Christianity into their principles of government, and sometimes by an all-powerful hierarchy over-riding all other authority and speaking as the vicegerent of God on earth. But in every way it is evident that the influence of Christianity for good on the politics of the world has been immense.

Education and Work for the Chinese Blind.

BY REV W. CAMPBELL, F.R.G.S.

THE decision of the recent Conference on this subject must be a great encouragement to those who are working for the welfare of the blind in China. It is just the word that was needed; very sympathetic, thoroughly business-like and most helpful in sketching out the general plan on which such work should be carried on.

The recommendation to use letters composed of dots instead of lines in preparing books for the blind, cannot fail to commend itself, and one object of these notes is to say a little about this simple and ingenious method of instruction.

It was invented in 1834 by M. Braille, a blind pupil of the *Institut des jeunes Aveugles* at Paris. At that time embossed books were all printed in large Roman letters, but four serious objections were urged against them:—1. Their almost prohibitive price. 2. Their bulk and weight. 3. The unsuitability of the Roman type for embossed writing. 4. Its cumbrousness as an instrument of musical notation for the blind.

Braille conceived the happy idea of using dots to represent the letters of the alphabet, thereby reducing the size and price of embossed books to nearly one half, besides creating a branch of industry by enabling the blind themselves to prepare their own

books. A very concise description of the Braille letters represents them as being purely arbitrary and consisting of varying combinations of six dots placed in an oblong, of which the vertical side contains three, and the horizontal two, dots (: :). By omitting one or more of these dots, sixty-four different symbols are obtained, a sufficient number to provide alphabetic and musical signs, numerals, stops and all diacritic marks.

The following statement from the article "Blind" in the ninth edition of the *Encyclopædia Britannica*, explains the process of writing :—" A frame is used, consisting of a grooved metal bed, containing ten grooves to the inch; over this is fitted a guide, whose vertical diameter is $\frac{1}{8}$ inch, while the horizontal diameter is $\frac{1}{4}$. This perforated guide is fixed into a light wooden frame, like the frame of a slate, which is attached to the grooved metal bed by hinges. The paper is introduced between the frame and the grooved bed. The instrument for writing is a blunt awl, which carries a little cap of paper before it into the grooves of the bed, thereby producing a series of little pits on the side next the writer. When taken out and turned over, little prominences are felt, corresponding to the pits on the other side. The reading is performed from left to right, consequently the writing is from right to left; but this reversal presents no practical difficulty as soon as the pupil has caught the idea that in reading and writing alike he has to go *forwards*. The brass guide has a double row of openings, which enables the writer to write two lines; when these are written, he shifts his guide downwards until two little pins, which project from the under surface at its ends, drop into corresponding holes of the frame, when the writer writes two more lines, and the operation is repeated until he arrives at the bottom of the page."

In this way accounts, letters, essays, notes of every kind and even books can be prepared, while the whole portable little apparatus, weighing 18 ounces and measuring 11 by 7 inches, costs only three shillings and sixpence; the stout paper needed for writing being sold at sixpence per pound.

For printing the Bible and other books which are always in demand, a very handy method of stereotyping has been devised. The preliminary stage of this process is practically the same as in ordinary Braille writing. The frame required is only a much stronger one, so that the punching may be done on thin brass plates instead of paper. Those plates are afterwards used as stereos, from which any number of neatly printed pages can be taken; the pressing machine here also being so simple in its construction that blind persons have no difficulty in working it.

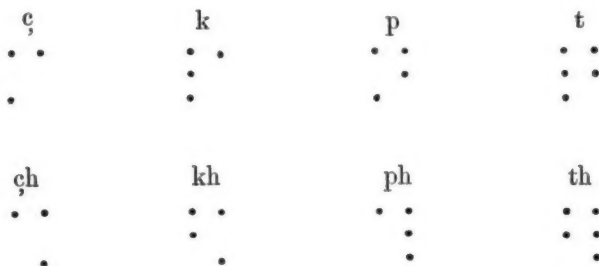
The decision of the Conference, however, not only approves of this system of writing and printing, but recommends that its alphabetic letters should be used for spelling according to the European method. The recommendation is a very important one, especially now, when so much is being said about discarding those letters and using only the Braille numerical signs for every kind of writing.

Regarding this exclusive use of numbers in place of letters—something similar to what may be seen in every telegraph office in China—the claim has been put forth that it has no spaces or contractions to burden the memory. Some such relief would certainly appear to be necessary, as the student of “Numeral Spelling” begins his work by committing to memory 408 sentences, thenceforth writing them all out in figures, which must not be pronounced according to their own meaning, but after the sounds which they have been made to represent. It seems pretty evident that the advocates of the system have overlooked: *first*, the remarkable capabilities of the Braille alphabet; and, *second*, the order and simplicity brought about by introducing a few simple rules of classification among the perpetually recurring sounds of the Chinese colloquials.

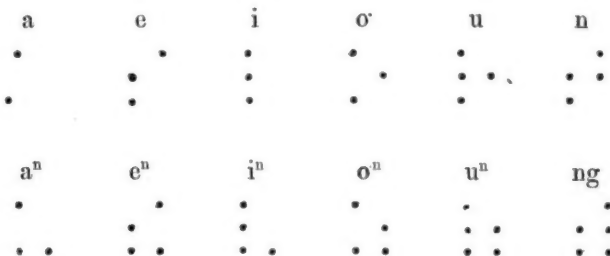
One reason given for the appearance of “Numeral Spelling” is that the people here know nothing of alphabetic; but this applies only to the written language; whereas in work for the blind, sounds have first to be taken into account, and then the symbols which shall be chosen to indicate them. Moreover, the success which has attended the use of Romanized books in China proves sufficiently that the people are quite capable of appreciating the advantages of an alphabetic, as compared with an ideographic, method of writing.

In the adaptation of Braille, which has been made to the Amoy Vernacular, the letters of the alphabet are full-length, thus leaving the tonal marks to be formed from upper and middle dots and the punctuation from middle and lower ones. The letters are combined phonetically—and also as initials and finals—to spell out the short monosyllabic words, which, on an average, require only three letters and a fraction to each. Of course the Braille figure-dots are kept for the use they were originally intended to serve.

Two instances may be given here to show the conciseness and flexibility of the Braille system. The first refers to the aspirated letters of the Amoy Colloquial. These are four in number, and one distinguishing mark of them with the corresponding letters from which they are derived is that all the eight have an *upper pair* of dots. Again, the aspiration in every case is indicated by simply changing dot No. 5 in the first form of the letters into No. 6, thus:—



The other example is seen in the nasals. There are six of them altogether, and the nasalization is shown by the one process of adding dot No. 6 to the simple form of the letters; the six nasals, and no others, being thus made to have a *lower pair* of dots, *e.g.* :—



It may be well to state that, for beginners, it is advisable to have guides made that will produce dots standing slightly more apart than those from the ordinary standard pattern. Failing this, a very good way of giving lessons on the formation of letters and words is to work with short wooden pins on the octagonal board which the blind use for arithmetical exercises.* The pins ought to have the ends smoothly rounded, and be cut to fit the holes exactly, the readiest way of making them being from bamboo splints. Pupils whose hands have become hardened by manual labour, should leisurely wash them with soap and warm water before commencing to read. One more remark under this head is that, for the reason already assigned, the dots ought never to be referred to as occupying the right or left hand side, but always as upper, middle and lower, or by their numbers as in the foregoing examples.

* Writing-frames, arithmetic-boards, paper, maps, &c., &c., with every needful direction regarding educational and industrial work among the blind, can be obtained from T. R. Armitage, Esq., M.D., Hon. Sec. of the British and Foreign Association for the Blind, 33 Cambridge Square, Hyde Park, London, W. The latest edition of his "*Education and Employment of the Blind*" is a store-house of reliable information on the whole subject.

For the less intelligent elderly blind, it may still be found necessary to prepare a few Romanized books, which shall have the letters somewhat modified, so as to render them as clean and open to the touch as possible. The beautiful Boston type is too small for this purpose, while books in the large serrated Stuttgart letters would likely prove to be rather expensive. Dr. Moon of Brighton has had a wide and very long experience in this department of work. He supplies durable stereotype plates at the rate of about three shillings and fourpence a page, and the large half-bound volumes which are embossed from these, whether many or few, can be produced for three shillings each. An edition of St. Matthew's Gospel for such readers has been printed by the British and Foreign Bible Society from a fount of specially prepared types. It differs from Moon's in adhering more closely to the normal shape of the letters, and in the non-adoption of his return-line arrangement, all the lines reading from left to right as in ordinary books. The colloquial it exhibits is that of the Romanized Bible in the hands of our native brethren throughout Formosa and the Southern half of the Fokien Province, and almost without any previous study, those sighted-readers can use the embossed copies for teaching their blind relatives and neighbours.

The Conference minute closes with a recommendation that, wherever practicable, all efforts for the blind should include some kind of industrial training. A very important and a very intricate branch of the subject presents itself here, but it is well that at this early stage the matter should be looked at carefully and from every point of view. Even in America, where such work has attained a high degree of efficiency, the self-support of the blind has not yet been reached. In the case of our blind church members, who are young and intelligent, no very serious question can arise. If some sixty persons can earn a living as Braille writers in London, it should not be impossible for many of those members to support themselves by preparing embossed books for the use of their afflicted fellow-countrymen, while others could be trained as Scripture-readers and evangelists.

The real difficulty lies with the less active adult blind, and more particularly with the still untouched heathen mass of them. The latter are divided into two great camps—the beggars and the fortune-tellers—and it can only tend to the encouragement of parasitism if operations are commenced by inducing them to give up their calling on the promise of having an easy time, clothing, good quarters and plenty to eat. Those poor much-to-be-pitied people may literally be said to thrive upon superstition and lying, and many of them are steeped in every form of evil; the problem they present being all the more embarrassing from the fact that blindness has overtaken the

large majority at a time of life when the faculties are blunted and bad habits have become hardened into a second nature. Of course, Christian workers will be the very first to understand that their case is far from being hopeless, but they will also understand that the most urgent need of such people is to undergo a change which cannot be effected by the ingenuity or might of any human process of education, but by my Spirit saith the Lord. Much good preparatory work may be done by helping the blind in their own homes or while meeting with this numerous class of patients at our various hospitals.

On the whole, it will be found most advantageous in the long run that a great deal of attention should now be given to the children and to blind persons who have already come under the influence of Christian truth. Better at this early stage to have a small amount of thorough genuine work than much mere scratching of the surface that can end in little else than an increase of pauperism, indolence and hypocrisy. Let it not be forgotten that many of the blind at home become expert in the manufacture of straw cushions and mats, in basket work and in rope making; and that every such native tradesman here would become an object-lesson of enormous value.

In short, after every drawback has been taken into account, it cannot but be admitted that the Conference was wisely guided in calling sympathetic notice to this interesting, most hopeful and very Christ-like branch of service.

In what form shall we give the Bible to the Chinese?

NO apology is needed at the present time for ventilating one's views on the translation of the Bible and cognate subjects. The *status quo* has been disturbed, and changes are imminent. Now is the time to speak, or be for ever silent.

The first question to be settled is of an academic nature. Shall the translation of the Bible into Chinese be the work of one man or a committee? It is a matter of supreme indifference, provided it embody the results of textual criticism and be linguistically the best that can be produced in the present state of Chinese scholarship. That the only hope of securing this is from the united labours of a committee, is hard to maintain in the face of such one-man versions as the Vulgate of St. Jerome and the German of Luther. Nor does the present state of matters in China lend much countenance to the contention. The unbiassed statement of the facts appears to be that committees are weak in origination, but strong in the judicial function of adjusting matter already furnished. If

it were the prevailing opinion that the capacity of the Chinese language for expressing spiritual truth had been fully explored, all desirable renderings already suggested and their merits canvassed, the sooner a committee was appointed to put the Bible into final shape the better. But it is our great complaint that in many crucial places all the renderings of all the versions are deficient; and who can say what terminology will ultimately be adopted? I do not refer so much to the well-worn Term Question as to theological terminology generally. Is there any convenient method of stating the doctrine of the Trinity which does not imply the grossest materialism? Who has been fortunate enough to discover a name for sin which does not dash us on the scylla of civil crime or engulf us in the Charybdis of retribution for the faults of a former life? Use whatever language you please to express the resurrection, and the uninitiated will understand it to mean transmigration. The Chinese language is so defective and clumsy an instrument for being made the medium of spiritual truth that scarcely a year passes without producing its crop of new terms. When the room for improvement is so great, and the labourers so many and so diligent, it will be passing strange if great improvements be not effected.

The present is a time of growth, and we must wait with what patience we can for the ripening of the fruit, and its gathering into a version that shall be truly final, standard and union. Our pressing need is not the adjustment of what we have, but something better than anything we have got. Let us have originality and diversity of translation, and we shall be providing the materials, out of which an enduring temple to enshrine God's Word shall ultimately be raised. This we shall better get from individual workers, or a few kindred spirits, attracted by mutual affinity, like-minded and in harmony, than from representative committees embodying diversities of opinion and conflicting views. When the workmen have a free hand we may expect consistency as a whole and rich suggestiveness, but when mutual concessions have to be made, the result will be satisfactory to no one. We will not even get the renderings for which the strongest reasons may be advanced, but those against which the fewest objections may be urged. Compromise is fatal to consistency, of which the Revised English Bible affords but too many proofs. A standard version cannot be produced. The very materials for it are not in existence. Desirable as it is, it is as impossible to-day in China as would have been a revision of the English Bible in the days of Mill and Griesbach. A union version might be attempted, but if such means a union of terminology, which must form the backbone of the whole, the result would be such an *olla podrida* as has never been issued from the press to represent

the inspired word. A final version we cannot have, for the rising tide of Chinese scholarship and the deepening Christian experience of the Chinese, leading them to choose instinctively the modes of expression that harmonize most completely with the feelings of their heart, will overflow any narrow channel in which we may wish divine truth to flow, and speedily burst the artificial barriers we may raise around any present day translation.

The proposals that have been put forth by Dr. Wright and the British and Foreign Bible Society are certainly most extraordinary. Monopoly and compulsion are the two pillars on which the projected versions rest. As, witness the old Apocrypha Controversy, it is no new thing for the great British and Foreign Bible Society to bear itself somewhat cavalierly, but surely there is no truth in the report that the committees of the Conference desire independent translators to leave off their work. To say nothing of the violent interference with individual liberty, which ought ever to be a sacred thing, the action condemns the committees as being in their own estimation unable to proceed with their work. They have no *raison d'être* unless they believe themselves capable of producing better versions than any we have, or will have for many a day. If they can do this, they can afford to discount all rivals. If they have not this confidence, let them take their place alongside other workers in the same field; court no favours and seek no monopoly, and when their versions appear, they will rise to the top, if they be the best. They will be proclaimed *standard* by universal acclamation, if they deserve the honour. If the committees had as much confidence in themselves as they desire us to repose in them, they would urge on the completion of all other versions that the mine they are to work might be all the richer.

What is it we are practically asked to do? I speak with diffidence, being one of the unfortunates detained from the Conference, trying to do the work of three at a short handed station. But is it not practically to commit ourselves beforehand to the acceptance of versions of which a single chapter has not been written, and concerning the leading lines of which no scrap of information has been offered? Some of us are cynical enough to believe that if either of these things had been submitted to the Conference, an immediate explosion would have ensued. No one has even come forward to assure us that the committees are better qualified to translate the Bible than those whose versions are to be committed to the bats and moles; no one has ventured to predict that the hands of the clock are from this time forward to stand still, and that no advance is to be made in the knowledge of Chinese, no fresh resources to be discovered or developed. Valuable work, I am sure, the committees

are capable of producing, but wisdom will not die with them. It is devoutly to be hoped that the gallant little Scotch Society will resist monopoly and compulsion in the Word of God, and will stand to its one man version so long as it receives a fair measure of support. It will be untrue to its origin, untrue to its traditions, untrue to the Scottish love of freedom, if it ever refuse a reasonable compliance with the various and varying requirements of the day.

What ought the Bible Societies to do? Let them not shut their eyes to the fact that the religious phraseology of the Chinese is still in course of formation. They cannot give us the Chinese Bible in a perfect or final form; let them do the next best thing; let them give it in a many sided form. Let them refuse to supply no version, which is not obviously sectarian in its leanings, for which there exists a demand that justifies its production.

The demand for explanatory notes must obviously be embarrassing to home directors, and here again the Scotch Society deserves the thanks of every missionary. Instead of fixing hard and fast lines and sending a man to lecture us like a class of unruly school-boys, it said, Produce your notes, and we will do our best to meet your wants, if it be within our power. The need of notes has been proved again and again up to the hilt, yet some people cannot be too often reminded that every portion of the Bible was written for believers. If we decide to place it in the hands of the heathen and use it as an evangelizing agency, we are putting it to a purpose for which it was not originally given. Have we any right to expect it to be more than it pretends to be, an infallible guide to believers? The burden of proof must surely lie with those who maintain that the heathen can understand it, without previous instruction, without note or comment. But the question is not to be settled by *a priore* reasonings. As an actual fact, do the heathen understand it? Undoubtedly some do, for it is the glory of the Spirit to work when, and where, and how He pleaseth. But in my experience I have never baptized a single convert who was converted by the simple reading the Bible. The two most scholarly men I have yet baptized, one of them a *Siu-tsai*, had the New Testament long in their possession and were greatly struck with certain portions, but could make out no connected system in it, and could not intelligently believe what they so imperfectly understood, until opportunity occurred for them to receive oral teaching and tracts. How many in China are in the same position to-day? Reverence for the word leads me desire that it were never placed in the hands of the heathen without plain instructions how it is to be read.

Would these directions and explanations exceed the powers of the Bible Societies to provide? I think not. No note or comment is a

principle more honoured in the breach than the observance. Divisions into chapters and verses, chapter headings, maps and marginal references are no part of inspiration. A society, for instance, whose fundamental laws admitted the circulation of the Apocrypha, can surely go a long way to meet us, if it would revise its secondary regulations. I have just looked at some of the marginal references in a Bible published by the British and Foreign Bible Society, and have no hesitation in saying that many of them are more doctrinal and more doubtful in their application than the notes required for heathen readers.

But there is another requirement which I believe to be more pressing even than notes—the selection of appropriate parts of Scriptures for readers destitute of all Christian knowledge. We would never trust the selection of the lessons to Sunday school teachers; the church of England does not even trust it to her own clergy. Is it consistent to give the Bible to the heathen without any attempt to guide their reading of it. I believe no tracts would be more popular, and none so profitable, as select portions of Scripture dealing with single truths presented in pamphlets that could be read in half an hour. Let the source of each passage be indicated, and nothing but good could come of giving the Chinese, in a handy form, the very words of inspiration regarding the nature of God, true happiness or sin, the Sermon on the Mount, the Parable of the Prodigal Son, or the pointed directions of Paul and Peter as to the Christian life. A child's Bible had nothing in it that shocked the sensibilities of home Christians, and I see no reason why the directors of Bible Societies should be impatient at the suggestion that a heathen's Bible would be a very good thing to circulate in China. Until we get something of the kind we must be debarred from making use of large portions of the Old Testament, eminently fitted to enlighten darkened minds and awaken slumbering consciences. Would it not be following the Divine plan to give line upon line and precept upon precept? If this plan were adopted, explanatory notes might well be reduced to a very narrow compass.

That something must be done is very evident; the demand is too loud and too general. Whether the Bible Societies can do it or not, remains to be seen. If we even had a decided negative, we should know to look elsewhere, but to meet no one's views let us cut down our demands below our convictions of the requirements of the case. If the work be of God the means will be forthcoming from some quarter to carry it forward. Our most pressing needs in connection with the Bible are variety of translations, explanatory notes, and most of all, for purely evangelizing purposes, collations of suitable passages to place in the hands of heathen readers.

C.

The Cure of Opium Smokers.

BY REV. G. KING.

THE anti-morphia resolutions of the Conference were timely. China would lose, instead of gain, should morphia-eating supplant opium-smoking. The fascination exerted over habitués would be more potent, and the difficulties of removing the habit greatly increased. Mere succedanea for opium are not what is needed, nor can such be considered "cures." Merely to substitute a new narcotism for the one to be relinquished, or to tide over, by hook or crook, the periods of greatest restlessness and anxiety, is not to "cure" the patient. In these days of exact research in pathology and materia medica we may hope that a remedy or remedies may be found as closely related to the opiophagist's symptoms, as aconite is to acute inflammations, quinine to malarial fevers, bromide of potash to epilepsy, and ipecacuanha to dysentery.

In seeking such a remedy it is necessary to note the symptoms to be combated, connect them with their physiological causes and ascertain what remedy has a sphere of activity corresponding to these indications.

Opium "produces serious disorder of the assimilative and nervous systems." "The most characteristic symptom of chronic opium poisoning is *general disturbance of nutrition*, due to diminished absorption of food, in consequence of the *catarrh of the stomach* and intestine which exists." The loss of appetite may depend somewhat upon the *paralytic condition* of the vessels and nerves, brought about by the constant influence of the poison. "As to the origin of the various neuralgias, anaesthesiae, hyperaesthesiae, it is explained partly by the *general disturbance of nutrition*, which leads to *fatty degeneration* of most of the structures of the body, partly also by the direct influence of the poison upon the substance of the nerves." (Von Boeck). "Its effects appear to be—sluggish liver, obstinate constipation, irritable stomach, loss of appetite and generally speaking, impaired nutrition—an enervated condition of the whole system, constant epigastric uneasiness, total loss of appetite, great attenuation and debility." (Johnston). "Begets a special tendency to neuralgia and demoralizes the whole nervous system." (Niemeyer). "Loss of memory and of physical and mental energy." "The man is apt to be untrustworthy in word and actions." "In addition to the maldigestion and emaciation, there are a series of cerebral symptoms: fanciful, discontented temper, giddiness, headache, sleeplessness, all possible eccentric neuralgias, failure of

memory, understanding, energy and will." "Patients become cowardly, untrustworthy and regardless of truth." "Paralysis and diseases of the bladder are apt to set in." (Van Boeck). "Chronic meconismus generally terminates in early death." "The opium eater dies in collapse *through nervous exhaustion*, and with a colliquative diarrhœa, by which the system relieves itself of the effete matters which have been accumulating for years." "The excessive use of the drug for three or four years deprives the victim of the power of procreation." (John).

Such are the symptoms; from what causes do they arise?

From starvation and more or less paralysis of the whole nervous system. The brain and spinal column, and the great sympathetic nervous system, all suffer. The nervous organization is reduced like the poor horse to "a straw a day," is gradually devitalized and refuses to act any longer, having been both starved and poisoned to death. "The man dies from "destruction of nervous energy, inducing devertrition and consequent decay of the organism."

The treatment then should tend to the elimination of the poison and the nourishment and revitalization of the shattered nerves. The former may be left to nature, which will cast out the offending poison as soon as it gets strength and leave to do so. What is needed is something to *rapidly* supply suitable nourishment to the starved brain and nerves; to buoy up against depression and exhaustion; to arouse the narcotized nerves of appetite; to wake up the secreting glands from their opium induced stupor; to send enriched blood coursing vigorously through the system, exciting to work and action each paralyzed vessel and nerve, and with the stimulus, supplying the necessary nutrition. We need a remedy which will congest the brain, "give heart," tone up the circulation, give brain power, restore memory and will, relieve spermatorrhea, cure neuralgia, sustain under the inevitable diarrhœa by which the poison is eliminated, remove the troublesome catarrh and coryza, give quiet sleep, rouse the sluggish liver to its duty, give strength to expectorate the mucus stuffing up the lungs, restore virile power, bring the clear flesh of health to the cheek, make the head erect and the step firm. Can a remedy be found to answer these indications?

Quinine gives tone to the spinal column, but is circumscribed in its action, and fails to meet some pressing requirements; *e.g.*, catarrh, spermatorrhea, sleeplessness, &c.

Nux vomica is specially helpful and sometimes seems alone almost sufficient, but its good influence is exerted gradually, and the smoker cannot wait hours and days while the nerve tonic slowly braces up his constitution. He must get *rapid* relief from the

overpowering depression and exhaustion. Every minute is an agony. Nux vomica is a good auxiliary, but a remedy is required fully meeting the case, and meeting it *immediately*, as quickly as could port wine or meat juice meet exhaustion from loss of fluid, etc., with more permanent good results than either.

Such a remedy we have in *phosphorus*, and alike from theory and experience, I believe it "fills the bill," and may be relied on as a real cure for the opium habit. Its sphere of action "is as a nutrient tonic to the nervous system." "In all cases of nervous exhaustion, whether involving the cerebral or special centres, is of great value." (Dr. Wood in Reynolds' System of Medicine). "Phosphorus is administered to repair degenerated tissue and to correct an abnormal condition of the blood—blood chemically defective in nutritive power." "Phosphorus is a stimulant to the nervous system, and may be given when there is a tendency to nervous prostration and general enfeeblement." (Dr. Harley, Royle's Manual). "Whenever the system is jaded by overwork, or wearied by unusual mental effort, or suffering under exceptional nervous exhaustion, from any cause, the exhilarating and restorative effect of phosphorus is very remarkable. A dose or two produces a sensation of *bien etre*, of comfort and exhilaration, and a manifest increase of power." "It gives not merely a fillip to the weary and languid brain, but material support with increased capacity for renewed exertion, while it restores the animal spirits." "The effects of phosphorus are far less evanescent than those of alcoholic stimulants, and they are not followed by depression." "Sleeplessness is one of the first symptoms relieved by phosphorus." (Kirby).

Quinine, nux vomica and other suitable nerve tonics may be given in combination with phosphorus, but separate administration of such auxiliaries as are called for, might be preferable, and it is on phosphorus, in any case, that chief reliance is to be placed. "Theory would lead us to expect good results from a combination of phosphorus and belladonna in cases of extreme nervous prostration," and as belladonna is a direct antidote to opium and is also "a direct and powerful stimulant to the sympathetic nervous system," the two remedies, in combination or alternation, may prove more useful than phosphorus alone.

The best form in which to administer phosphorus is that of the "unoxidized phosphorus pills" of Messrs. Kirby, Newman Street, London. These pills cause no nausea or other troubles. Their cost has been so high as to be almost prohibitory for mission work, but Messrs. Kirby have generously offered to supply a special preparation of phosphorus, quinine and nux vomica for anti-opium work only, at a rate sufficiently low to be within the reach of the

missionary and even the smoker. They offer to supply this "cure" in 9d. bottles, containing sufficient medicine for ten days, thus reducing the cost to less than a penny per day. These bottles they will supply in cases of sixty, packed for export at 45s. (about \$12). Supposing an average smoker to need two bottles, the cost would be only 1s. 6d., or about four hundred cash, a sum which all but the abjectly poor could afford to pay. Messrs. Kirby's address is 14 Newman Street, Oxford Street, London, W. I trust those interested in anti-opium work will give the suggested remedy a trial and keep careful record of its action, laying thus a foundation for a specific and uniform treatment of the nervous prostration of the reforming opium smoker.

In Memoriam.

BY REV. WM. MUIRHEAD.

WE are called on to chronicle the death of one well and widely known amongst us—the Rev. Dr. Alexander Williamson. He went to Chefoo early in July, according to his usual custom, to avoid the heat of summer in this place. He continued in good health and in the active prosecution of his work there until the 22nd of August, when he was seized with serious illness, which ended in his death on the 28th, in the 60th year of his age. The medical men and other friends who kindly attended him were early persuaded that he could not recover, and spoke to him of this being the case. He found it hard to believe that it was so, having previously suffered in the same way and got better, while he had such a pressure of work in hand which he was anxious to carry on that he seemed confidently to express the hope he would soon be well again, and looked forward to a few more years of active and useful labour. But it was otherwise appointed, and at the end of a week, without having had much pain, he passed away.

And so we have lost the venerable appearance of one who has been connected with China for 35 years, allowing for several years intermission when he was at home on account of health. He came out to Shanghai in September, 1855, as a member of the London Mission, but was obliged to retire in 1858, from a severe nervous affliction. On his recovery he returned to China in the service of the North British Bible Society and the United Presbyterian Church, and was stationed in Chefoo. Having done valuable work in various Northern provinces, and in Mongolia and Manchuria, he revisited his native land and published two volumes of his travels, entitled "Journeys in North China," which were highly reviewed, and for which he was honored with the literary distinction of LL.D.

by his *Alma Mater*—the university of Glasgow. In due time he came back to China, and in virtue of subsequent arrangements, he was appointed to Shanghai, where he was the means of forming the Society for the Diffusion of Christian and General Knowledge in China, of which he became honorary secretary and the inspiring agent till the time of his death.

And what shall we say of the life and character of our departed friend? The writer has known him from the first day of his coming to China, and can fully speak of his force of character, enthusiasm and spiritual earnestness in the prosecution of his missionary work. He gave himself at once to the study of the language and began at an early period to do good service in a literary way in matters of science and theology. As soon as possible he and his devoted wife went into the interior and established a new branch of the mission, which he was prevented from continuing only by the state of his health. When he returned to China he labored abundantly in various departments, far and near, and sought to extend the knowledge of Christ in hitherto unknown regions by direct preaching, Bible and tract distribution and the preparation of religious and scientific books, while his able and accomplished wife sustained his efforts by the administration of medical relief to a large class of patients in the mission home. His literary work was carried on till the close, and he has left behind him a series of volumes of high standing and worth, which have been widely circulated and used, both in this country and Japan, besides many articles on a variety of subjects that have partly appeared in current periodicals and were intended for further publication. He was fond of different branches of study, and was ever adding to his knowledge in this respect, and it was interesting to note the animation with which he spoke of any remarkable discovery of which he had been reading, while he endeavored to translate the whole into Chinese for the benefit of the people, whom it was his burning wish to enlighten. Hence the eagerness he showed in founding and contributing to the *Wan-kuoh-kung-pao*, or the Review of the World, that seemed to form his *beau-ideal* of a most useful magazine for the information of the native scholars and the moral and intellectual renovation of China.

Personally Dr. Williamson was a man of whom much can be said as a Christian and a Christian missionary. He was of a deeply reverent turn of mind, and felt and spoke accordingly. He was very attached to the friends with whom he associated on intimate terms, and whose sympathy and cooperation he valued most highly. He had his peculiarities, prepossessions and even antipathies, as every right-minded man is called upon to have, but they were ever under the guidance of what seemed to him a conviction of duty,

and though at times he may have exercised his consciousness of power and position in a manner with which others were not able to agree, yet no one more heartily regretted any expression or act that may have caused pain or trouble. He was an acknowledged power in Shanghai, and was looked up to by a large circle of friends and acquaintances. He was a frequent contributor to the daily papers and on matters of public interest. His ideas of things in relation to China, such as the condition and requirements of the Yellow River, with which he was conversant, were described in clear and powerful language, and were always exceedingly worth reading. His presence and influence at the social prayer meeting, the general conference, the private interchange of thought and sentiment, were felt and esteemed as of one whose heart and soul, whose intellect and interest were chiefly concentrated in such occasions, and in which he took special delight. In fine, we may truly say he has left his mark in China in a variety of ways, not so much as a scholar in the sinological sense of the term, though he was well up on a number of subjects that had come before him in the course of his studies and travels, but as a man of light and leading in his views of things, in his estimate of current wants for the enlightenment and advancement of China, and in the active efforts he made to carry them into practice. We regret to lose him, and that we shall see his face no more.

DEATH OF REV. ALEXANDER WILLIAMSON, LL.D.

Memorial Service in Union Chapel, Chefoo.

On Sunday forenoon, August 31st, at the Union Chapel, Chefoo, the Rev. Hunter Corbett, D.D., conducted Divine service. There was a full congregation present. After a practical and eloquent sermon from the words, "In all thy ways acknowledge Him, and he shall direct thy paths" (Prov. iii. 16.), Dr. Corbett said:—

On the evening of August 28th, 1890, after an illness of only seven days, Rev. Alexander Williamson, LL.D., was released from sickness and suffering.

A great man and a prince has fallen in Israel. "A good man, one full of the Holy Ghost and of faith," has been called to his reward.

He was truly a man of commanding personal appearance. His intellectual endowments were of a high order. He possessed large and varied learning. A great reader and thinker, who kept himself in touch with all the leading questions of the day, whether religious, scientific, literary, political or financial. Gifted in many ways he might have excelled in many things.

He thoroughly identified himself with the cause of temperance and of education.

He was the friend and patron of whatever had in it the purpose and promise of enlightening and civilizing mankind.

He was a man of large affection and tender sympathy.

God led him by a royal highway through sickness, through suffering and over the graves of loved ones, so that his heart felt deeply for all who were in distress.

Some years since Dr. Williamson called at the home of one in the Chefoo community, where death had entered. His feelings so overcame him that he could not utter a word. The bereaved one subsequently told me that his tears spoke more powerfully than words and his silent sympathy brought great comfort to his heart.

The key-note to his character was his great reverence for the Sacred Scriptures and his faith in the power of the Word to save men. He heartily received God's Word as the infallible rule of faith and duty. He made it his constant and unremitted study. His mind was much occupied and his soul deeply stirred with exalted conceptions of the love, goodness, power, wisdom and justice of God.

His lofty admiration and conception of the majesty and glory of Christ, as the only "name under heaven given among men whereby we must be saved," and his cordial reception of Jesus Christ as his own personal Saviour, exerted a mighty spiritual influence upon his own heart and life.

Heartily embracing the entire Gospel system, he held most vivid apprehensions of the tremendous consequences of accepting or rejecting the Gospel message. Hence his unceasing efforts to make known the Gospel method of salvation, in order to save souls from death. It was impossible to a man of his mental and moral constitution to believe that a cause was duty and not to pursue it.

Only a few days before his illness he mentioned in my home that his mind could not understand how any one possessed of sound and unbiassed mind could, for a moment, doubt either the existence of God or His wisdom, goodness and truth. And admitting these fundamental truths how could any one hesitate in accepting the consequences of living for the glory of God in obedience to God's commands.

During Dr. Williamson's last illness, one day when watching at his side as he fell into a deep sleep, I looked into his Bible and was struck at the large number of passages he had interlined, especially in the prophetic books of the Old Testament. Doubtless his soul entered into sympathy with the prophets, who must have thought deeply of the glorious times when their prophecies would be fulfilled. At times Dr. Williamson seemed to live in the age

when our Saviour's kingdom had already covered the whole earth. In vision he saw Christ in possession of every heart in China, from the emperor upon his throne to the humblest peasant. The doctrine of the personal coming of Christ to this earth had been to him many years intensely real and a source of great joy. I shall never forget his eloquence on one occasion soon after the news came of the discovery of the telephone. He seemed to see Christ's throne set up at Jerusalem and Christ preaching to the whole world at once by means of the telephone, and also saw the trained choir there leading the singing of an innumerable multitude scattered over the whole earth.

Notwithstanding the many bereavements and sorrows which checkered his life, he was really a happy man. His mind became so absorbed in the work before him as to make him almost indifferent to personal comfort. Dr. Williamson arrived at Shanghai with Mrs. Williamson September 24th, 1855. He came as a missionary of the London Missionary Society.

After more than two years spent in or near Shanghai, even his strong constitution could not endure the trying climate. His health so utterly failed that a speedy return to Scotland seemed the only hope of prolonging his life. He left with his wife in Nov., 1857. It was not until the year 1863 that his health was sufficiently restored to return to China. He then came as the agent of the National Bible Society of Scotland and made his home at Chefoo. During the following seven years his efforts to widely circulate the Scripture are worthy of all praise. His two printed volumes of "Journeys in North China, Manchuria and Eastern Mongolia" give some idea of long and wearisome journeys, often several months in duration. Absence from home, exposure to sickness, storms and cold, swimming rivers, roads at times well nigh impossible, miserable inns and not unfrequently rough fare, ill suited to one whose health and strength required careful and constant guarding, he regarded as trifles not worthy of anxious concern in comparison with the privilege and joy of giving the perishing the word of life.

No doubt some of the seed which he sowed in so large and promising a field will spring up and bear precious fruit. The past twenty years Dr. W. has, for at least a share of his time, held an appointment as missionary of the U. P. Church of Scotland.

It is perhaps as an author of a large number of Chinese books and magazine articles that his large and varied learning, intellectual sympathies and mental endowments appear to best advantage and entitle him to an honored place in history. He thoroughly believed in the printed page as a powerful means of enlightening and elevating the Chinese people. Many can testify to the fidelity and efficiency

with which he labored as secretary of the School Book Series, arranged for by the Missionary Conference in 1877.

He has also made his influence widely felt as secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese, a society which largely owes its existence and efficiency to his magnetic and persistent efforts.

Within a day or two of his death, and almost the last words he uttered, I heard him repeat what he had formerly stated in my hearing, that he wished certain moneys, together with some property owned by him in the city at Chefoo, to constitute a fund to be known as the *Mrs. Williamson's Memorial Book Fund*, the interest of which is to be applied yearly in the purchase of Chinese books to be distributed to the students attending the literary examinations throughout China. At the same time he again stated that he wished to leave his house at the village of Loong Shun (the house in which he died) to the China Inland Mission, to be used as a hospital for women. Thus to the very end of a long life of labor and self-denial he has proved himself a true and noble friend of China.

He has earned for himself the esteem of all good people, and especially of all missionaries of every society in China.

By his death all have lost a sympathizing and earnest friend.

The great success of the late Missionary Conference, held at Shanghai, was doubtless largely due to his untiring energy and labor during months of previous arrangement.

He had much work in hand and hoped that many years were still before him. In his home,—made cheerless by the removal, four years ago, of his gifted and devoted wife, whose name since then he rarely mentioned without some word of eulogy or moisture of the eye,—he has, with a sad yet resolute and hopeful heart, toiled on. The day before he was overtaken by fatal illness I met him coming from the Chinese city, where he had gone to sell and scatter books. Thus with faith and courage he labored on till at last he was called like the husbandman who has to leave his plough in the furrow. He rests from his labors, leaving behind him a blessed memory. His works of love and faithful service do follow him. So—

“One by one the loving Master
Calls the tired reapers home.
One by one they drop their sickles,
Though the harvest fields are white,
Knowing not, while swift the harvests
Ripen fair o'er plain and hill,
Who shall lift their fallen sickles,
Who their vacant places fill.”

Surely those of us who remain cannot fail to hear the voice of God speaking plainly in this life and sudden removal, “The night cometh when no man can work” (Jno. ix. 4). “Therefore be

ye also ready, for in such an hour as ye think not the son of man cometh. Matt xxiv. 44.

Personally my heart has been deeply moved by this death.

I made the acquaintance of Dr. Williamson on my first arrival at Shanghai in 1863. He came to Chefoo on the same steamer. On the way our vessel was wrecked and for a time our lives were in jeopardy. We succeeded in getting on shore and spent a fatiguing night wading through snow-drifts and along a barren shore, seeking for a village where we might find shelter. Thus began an intimacy and friendship which has yearly grown more tender and sacred. And the aroma of which will never fade away.

"He being dead yet speaketh."

RESOLUTIONS ON DEATH OF DR. WILLIAMSON.

On behalf of the Protestant missionaries resident in Tientsin, we desire to express sincere sorrow for the removal from us, by death, of the late Rev. Alexander Williamson, LL.D. His long period of service in North China, extending over thirty years, and the many departments of Christian enterprise with which he identified himself, have familiarized and endeared his name to many, not only among his brother missionaries and the native Christians, but also among those who have ordinarily little sympathy with our work. His singleness of aim and earnest desire to promote the material, social and spiritual welfare of China, were apparent to all. By his early itinerations in the cause of Bible distribution, he did not a little to open large regions to the Gospel message. By the preparation of books upon political, scientific and theological subjects, he strove to promote the much needed education of the people. His sympathy with all movements tending to further union and co-operation among the various branches of the Christian church in China, was well known, and his own efforts in this direction had much to do with the success of the Missionary Conferences of 1877 and 1890. His name will ever be associated with the School and Text Book Committee and the Society for the Diffusion of Christian and General Knowledge, as one of their most ardent promoters and their indefatigable secretary. It is not too much to say that in him Christian missions in China have lost a wise counsellor and a powerful advocate.

We thank God for having given to this land so devoted and able a servant of His church, and pray that the blessed influence of his labors may be felt for many generations. While deeply sympathizing

with his bereaved family and the Societies with which he was connected in the loss they have sustained, we ourselves sorrow that on earth we shall see his face no more.

JOHN INNOCENT,	English Methodist Mission.
C. A. STANLEY,	A. B. C. F. M.
JONATHAN LEES,	London Missionary Society.
W. F. WALKER, D.D.,	Methodist Episcopal Mission.
EVAN BRYANT,	B. and F. Bible Society.
GEORGE W. CLARKE,	China Inland Mission.
TIMOTHY RICHARD,	Editor of the <i>Shih Pao</i> .

TIENTSIN, *September 13th*, 1890.

In Memoriam.—James Dalziel.

ON Thursday afternoon, August 21st, 1890, there went from our Shanghai missionary circle into the presence of the King, James Dalziel, a man we had all learned to love and honor.

He was a native of Barque, Scotland, the eldest son of a large family. As both parents are still living, it was the earnest desire of our dear friend to return home and see them once more, for in a short time they would be celebrating their golden wedding. He was brought up religiously, and at an early age was converted to God. A few years later he went to London and engaged in business; all his spare hours being devoted to the Lord's work, especially in the "Children's Special Service Mission," where he was much blessed. Subsequently, in 1878, he and his wife felt called to the "regions beyond" and joined the China Inland Mission. It was decided they should come to Shanghai to undertake the work of the Mission Home, and at Mr. Taylor's request to give the spare portion of their time to labor among the seamen. Mr. Dalziel continued to be thus engaged until 1885, when he severed his connection with this mission and joined the American Bible Society, with which he was identified until his death. He was warmly attached to Dr. Luther Gulick, then in charge, and few knew how deep was his sorrow when Dr. Gulick was compelled, by ill-health, to return to the United States. Through many months our brother bore the burden and responsibility of the agency, always hoping for Dr. Gulick's return. He at all times strove to serve the children of God as well as His cause, and kindnesses which he did for the missionaries he did as unto the Lord.

In 1880 he began the Shanghai Branch of the Children's Scripture Union, which before his death had over one hundred and thirty foreign, and over six hundred Chinese, members. Many of the missionaries' children were led through his personal influence to join this Union, and yearly received from him a letter telling of its work. Many Chinese children in our schools also joined the Union, and its results eternity alone can reveal.*

Mr. Dalziel was a man widely known and universally loved all over China, and his missionary friends will wish to hear more particularly of his last illness. It was a great grief to us all at the time of the accident when the Conference was to have been photographed, to learn of his serious injury. For days he lay in pain and weariness, and when finally able to resume his duties, he was far from well. But how happy we were to see him again in his accustomed place. In the office, the same kind, interested friend; in our weekly prayer meeting, where he always occupied the front seat, to hear again his words of prayer and praise and at its close to receive that hearty handshake which he, of all our number, knew best how to give. Mr. Dalziel had been responsible for this meeting for the last five years. It was very dear to him and was often on his lips in prayer and conversation. After his death a book was found, in which he had kept a record of the leader and subject of every meeting since he took charge of it in January, 1885. On Sabbath afternoon, July 27th, he and his wife joined a few other friends in celebrating the Lord's Supper in Miss Safford's room at "Marianheime," one of the homes of the Woman's Union Mission. Miss Safford had invited us to join her in this, her last, celebration of our Lord's Passion. We all knew she was upon her death bed, but how little any of us imagined that still another of our number was soon to cross the flood.

It was a solemn, precious service, and at its close, as he told Miss Safford good bye, he added, "I may not be far behind you, Miss Safford; indeed I may enter in before you do." At the door he told a friend that he had done something on that day that he had never done before; viz., employed a jinricksha on the Sabbath. Said he, "I could not come otherwise, and I thought it better to do so than to miss the service on Miss Safford's account as well as my own." During his work in London he walked many miles every Sabbath to attend services and meet his numerous engagements,

* Will some friend offer to take charge of this work? It is a field of usefulness left vacant by Mr. Dalziel's death which loudly calls for an earnest worker. It is at present in a very encouraging stage, especially among the Chinese. It is not confined to children. In Foochow, in connection with the Church Missionary Society, many of the older church members have joined.

never willing, however tired, to use the cabs or any public means of conveyance. Weakened by his injuries, and probably more seriously injured internally than was known, he was poorly prepared to battle with the disease. His suffering was at times very great. But, as a friend said, "His patient endurance was only equalled by his devout thankfulness to God when the pain lessened." Later the disease was partially checked, but a time of great weakness ensued, and on three occasions his wife and watching friends thought the spark of life was quenched. He rallied, however, for another short week.

Hearing of Miss Safford's death, and being told her funeral would take place the following day, he exclaimed, Dear Miss Safford gone; I learned to love her and would have liked to follow her to the grave, "In the presence of the King."

And a few days later he did "follow" this friend "to the grave."

During Monday night he seemed at one time to lose consciousness to all about him and to draw near to his King, and exclaimed, "Blessed be the Lord, Blessed be the Lord, Hallelujah! Hallelujah!"

He would sometimes repeat a verse or interpose a few words of comment, and to one friend who read to him Ps. ciii., he said of verse 3: "Do you know what Miss Safford says about that verse?—that God sometimes heals our diseases by taking us away from them." The night before his death he was wandering a little most of the time, seeming to be leading a meeting, writing a letter or engaged in his office work. But early in the morning his wife began repeating, "Jesus, lover of my soul," and he caught up the words and sang all the hymn to its close.

About noon he became unconscious, and neither the entreaties of his friends, or the services of his physician, were able to rouse him. He slowly breathed away the few more hours of his life, and then at 5 o'clock in the afternoon the "silver cord" was "loosed" and the "golden bowl" was "broken." "Not one last word!" But his whole life was the only "last word" needed,—a legacy of precious memories, a voice calling to us all to "Work, for the night cometh wherein no man can work."

One who helped care for him during those days writes:—

"The thought that his illness might have a fatal termination did not overwhelm or frighten him; it only called forth tender solicitude for her who would feel his departure most, and developed a deeper trust in Him who orders all things well.

Towards the close of his illness, either when his mind was awake or wandering, there were many indications that his simple trust in

God held firm; and that, in a sense, he lived in the presence of the King, so that when death came he would merely be going into the King's more immediate presence. One who was helping during the silent watches of the night before he died, will not readily forget the firm, clear tones in which, in the Psalmist's words, our suffering friend magnified the Lord for His goodness, and praised Him for His mercy. During that night and the forenoon of his last day on earth, his thoughts and words dwelt much on his work, and in what he said there was much to shew the well-known precision and promptitude which characterised the work which he did so heartily and faithfully for God's glory and the spread of His Word."

On Friday, at 5 p.m., the funeral service was conducted by Rev. Wm. Muirhead in the chapel on the Shantung Road, and afterwards at the grave by Mr. S. Dyer, Rev. Mr. Davis making the closing prayer. Here we left the body of our dear friend, but his life lives on in our lives and the lives of many others to whom he was a help and blessing.

Above his name on the coffin plate were the words which we shall always associate with him:—

"In the presence of the King."

Correspondence.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: One could not but sympathize with Mr. Gibson in the regret which he expresses in your current issue, regarding the publication and wide circulation of my pamphlet, if his description of Dr. Wright's booklet, which called it forth, could be accepted as correct. Had that consisted simply of material for Dr. Wright's report to his committee, which few in China had seen or ever would see, as Mr. Gibson is under the impression it did, then for anyone

to attack it publicly would have been a most inexcusable proceeding. Under such circumstances, the duty of those who might feel themselves aggrieved, would plainly be to make their complaint in private to the parties concerned.

But Dr. Wright's pamphlet was something very different. It consisted of his authoritative report of his speeches at the Conference, together with the resolutions on which they were based and no other material whatever. It was intended for the editors of the Conference Report, and was handed to them

with the object that the whole of it should be incorporated in that volume. Copies, no doubt, were sent to the directors of his society, as I learn copies were also sent to the directors of mine. A certain number were circulated in China. Like Mr. Gibson I endeavored to ascertain how many, and, under date of June 3rd, was informed from the Bible house, Shanghai, that "only a small number were printed, and only a portion of these circulated in China—not generally to all missionaries"—a statement which would imply a limited but judicious distribution. But in such a case how many or how few circulated in China was a matter of no moment. Speeches delivered in a public conference were already public property, and as these, by means of the Conference Report, were on the eve of receiving a very wide and most influential circulation, to call public attention to them, was a perfectly legitimate proceeding.

Now since these speeches contained personal remarks about missionaries by name, which gave them great pain; and statements regarding their actions and their work, which they considered uncalled for, unjust and calculated to much impair their usefulness; since also they had been made by one whose word would carry unusual weight, and were just about, through being embodied in the Conference

Report, to become church history for all time, it became a case in which calling public attention to them was, in the interests of truth and fairness, a most necessary proceeding. Much misconstruction might be overlooked in a spoken speech, which is heard but once and soon forgotten, but when the same is committed to cold type and placed in the hands of editors of official reports and responsible directors of societies, it becomes a very different matter indeed.

One of the many matters in Dr. Wright's speeches objected to was that he used language which fixed on Dr. John a charge of opposing a union version. Mr. Gibson deals with this item and constructs an able argument to demonstrate that it is a mistake to suppose so. This is not the place to debate the point, nor is their any necessity for doing it. Those interested can turn to Dr. Wright's speeches and form their own conclusions. But when they do so and note how he "referred to the united efforts of my society and the N. B. S. to induce the Rev. Dr. Griffith John to unite with other scholars in producing a union version," and then solemnly declared, "Mr. chairman, to that earnest appeal Dr. Griffith John replied by the simple word *impossible*," they will admit that the charge is not altogether groundless, more

especially when they understand that the version referred to was not a union version, and the word *impossible* was not Dr. John's.

I would join with Mr. Gibson in begging brethren to suspend their judgment in the meantime on these matters, and especially to allow Dr. Wright to answer for himself. There is much more in all this than a few regrettable personalities, or slight and not unnatural mistakes as to Mandarin or Wen-li versions. Mr. Gibson points out I have made one such myself, but I have not been able to see how. There is really involved in it a conflict of two totally opposed sets of ideas regarding Bible translation and Bible distribution in China.

Faithfully yours,

JOHN ARCHIBALD.

HANKOW, Sept. 15th, 1890.

DEAR SIR: Not long ago an intelligent Chinese helper came to me with two passages of Scripture, which he could not understand. The first was Rom. v. 13. According to his version (Peking) the Chinese reads 沒有律法之先罪已經在世上但沒有律法有罪也不算罪; Dr. John, 但沒有律法; Drs. Burdon and Blodget, 但未有律法. With only the Chinese before us, the helper enquired: As the law 律法 of the first clause is the law of Moses, why does the apostle go on to say

that when there was no Mosaic law, there was no sin chargeable to men. Impossible, he said, for they had a law written on their hearts. Now as the two Chinese expressions were identical, he could not see that the 律法 of the 2nd clause was different from the 律法 of the first clause, and besides took the 但沒有律法 as absolute statement of fact. A look at the Greek, however, let in a flood of light. The Greek is *μη ουτος νόμος. μη*, not *δε*, with genitive absolute, is clearly, "On the supposition that there is." The apostle states a general principle. If there is no law, there is no sin (for sin is transgression of law), and this proves that since there *was* sin before Moses, as proved by death, the penalty of sin; therefore, law; *i.e.*, conscience, must have existed. To this the A. V. and R. V. both agree in translating "when there is no law" (general *cr. the law*). Our Chinese shed no light on two essential points: 1. The difference between "law" and "the law." To this it may be said that 律法 is used in both clauses, because in both clauses *νομος* (anarthrous) is found. Yet our English translators indicate a difference, as they have also done in Rom. iv. 15, in which passage the translators of Chinese above referred to also make no distinction. Query—Cannot our sinologues devise some method of representing in Chinese the difference between "the law" and "law?"

2. The Chinese does not represent the nature of the statement, *i.e.*, hypothetical. True, the "ifs" of English are largely so represented in idiomatic colloquial. But, query—Has the force of the Greek been sufficiently attended to, and if so would it not be better, especially in such a difficult and logical book as Romans, to remove all doubt by the insertion of some particle approved by the sinologues.

My helper's second passage was Rom. i. 25. According to his version (Peking) it appeared to him that v. 23 把永不朽壞的天主的榮耀變為偶像 was succeeded in v. 25 by the statement of an additional truth, 他們又把天主的真理變為虛假. Looking at the 又 he conceived this to be the statement of a second truth, essentially different from that of v. 23. Dr. John also inserts 又; Drs. Burdon and Blodget, no connective. A brief examination showed that the two statements were practically the same in meaning; but then, is there not meaningless tautology. The helper felt this, and devised an ingenious interpretation of v. 25 to avoid it. But the Greek is at hand, which shows that vs. 25 and 26 are not connected by a simple "also," or by a simple

relative pronoun, but by *οἷτινες*, which the A. V. here and in Rom. ii. 15 translates "who," but which the R. V. translates "for that they" in both places. The A. V. in Acts xvii. 4 and Jas. iv. 14 gives the correct force, but here misses the sense. Substitute this connection of vs. 24 and 25 for "also" or "who," and instead of tautology shines out this truth: Morality and the object of worship are inseparably connected. Lust and uncleanness come, *because* men worship the creature rather than the Creator.

An examination of the Peking, Dr. John and Drs. Blodget and Burdon versions on Rom. ii. 15 shews nothing to represent the shade of meaning in *οἷτινες*.

The foregoing remarks have been made in the interests of a translation based on the best Greek text, and were wholly suggested by practical difficulties. It is earnestly hoped that the forthcoming union versions will materially assist the Chinese church to understand many passages of Scripture which at present are somewhat obscure to them.

Yours truly,

MATHETES.

Our Book Table.

JOURNAL OF THE CHINA BRANCH OF THE ASIATIC SOCIETY, Vol. XXIV, New Series, No. 1, 1889-1890. Shanghai, May, 1890. Kelly & Walsh.

THE Essay on Manchu Literature, by Mr. P. G. von Möllendorff, is more complete in the list it gives of Manchu works than any which has appeared. The number of books in this catalogue is 249, and they have been compiled during about three centuries. The writing used by the Manchus is borrowed from Mongol and at one remove from Syriac. It comes originally, therefore, from Christian missionaries, who taught it in the cities of Chinese Turkestan, in the first instance to Turks who spoke the Wigur language. The Mongols took their syllabary from the Wigur. During the reign of Shunchi eighteen works in Manchu were published. In the reign of Kanghi there were forty-one more, and in that of Yungching seventeen. In the Kienlung period sixty-nine works were added, and the remaining eighty have appeared since.

It was during last century and this that bi-lingual works were published. Before the Manchus were expected to be able to read their own language without the assistance of Chinese. But by the middle of last century it became quite clear that Chinese was known thoroughly and Manchu only as a school exercise. Interlinear versions, therefore, were printed to facilitate the acquisition of Manchu by

the Peking bannermen. It was announced to them that they must learn the speech of their race if they expected office and honor.

As a part of Peking education it is a good thing for the pupil to acquire a language different from the Chinese, because it gives him a wider view of what language is. He learns to separate names from the things they represent and to distinguish between the different order in their arrangement which words may assume when spoken, according as the speaker is Chinese or Tartar. The effect, as a mental exercise, is unquestionably good, for there is nothing more delusive than the impression on the minds of those persons who have learned only one language that their way of saying things is the only natural and proper way.

In 1849 Saishang published a compendium of Mongolian. Many Manchus have duties in Mongolia, and such a book is useful for them. Besides there are many Mongols who wish to learn Manchu, and they also would find this book useful.

The number of books in Manchu literature would have been less but for the extension of the empire over Mongolia. Not only are there Manchu garrisons in all the provinces of China proper, but throughout Mongolia also. It becomes necessary, therefore, to provide for tri-glot education wherever these garrisons exist. This is the more

necessary, because the Mongol language is a living tongue and is not like Manchu, acquired at school. In some parts of Mongolia, Chinese emigrants learn to speak Mongol so exclusively that they partly forget their own tongue. This shows the importance of Mongol on account of the extent of territory over which it is spoken, a permanent monument of the conquests of Genghis Khan in the thirteenth century. The Mongols at that time left enduring traces of their conquests in the modern use of the speech of themselves and their great leader all over Mongolia. The present dynasty, while stimulating Manchu studies, has not quite neglected Mongol.

The same is true of Tibetan and Turkish. Something has been done by the government to encourage the study of these languages by the Manchu garrisons, but not much.

There is a special value in Mr. von Möllendorff's list, because it is so much more full than any preceding one.

Yet it is doubtful if some of the works printed in the book shops adjacent to the Sung-chu-sz and Yung-ho-kung in Peking, are not omitted, so that the list may be swelled probably beyond two hundred and fifty, and it would be well for these to be added on some future occasion. Some account of the Buddhist works, translated into Manchu, such as the Book of 42 Sections, which is mentioned incidentally, would be interesting.

The article on Chinese Currency and Measures is one of very great utility. We learn now what sort of silver ingots are used at Meng-tsu in region where Mr. A. G.

Happer is now acting as Commissioner. They are not round on their flat face, or oval, as we usually see them, but octagonal. The city Ching-yang, in Shensi, is the chief commercial centre of the Northwest. But it was sacked by the Mahommedan rebels, and the trade of this city was then transferred to San-yuen. Both places are near the provincial capital and distant from it only twenty or thirty miles. The King-yang scale is used in Kan-su province. The tael by this scale weighs 558.15 grains, while that of Shanghai is 560. According to what Messrs. G. Parker and C. F. Hogg tell us, drafts granted in Kansu and Shensi, to be drawn in Hankow, are written in this scale. At Hankow the tael is 554.7 grains.

At Seoul Mr. Halifax states that from 1,200 to 2,000 cash are paid for a dollar. Things must be different there to what they are at Shanghai, where 1,000 cash pay for a dollar. Copper is cheaper and silver much dearer. But the import and export of copper cash at Chinese ports is contraband, and it is only in certain circumstances that cash can be brought to China. Cash notes, of the value of 300, 400, 500 and 1,000 cash each, are much used in Nanking. They are well engraved and printed on strong paper in red and blue.

The particulars given by various residents in different parts of China are of great interest. The picul varies at Hsü-chou in Kiang-su, from 100 catties (taro and ground nuts) to 260 catties (wheat) and 280 catties rice. The intermediate values are: Peas 240 catties, beans 250 catties, maize 200 catties and

many others. The cause of increase is probably in the largeness of trade. Expansion of trade makes the seller willing to give more weight. If he sells little of an article, he gives the exact weight and no more.

So Dr. Barchet says that at Ningpo the peck increases in size in large shops, where business is done for ready cash, and decreases, where the credit system prevails.

It is then the ready money system of doing business that gives the buyer more rice for his store-room and more cloth to clothe his family. It is on the other hand the credit system of carrying on trade that checks the liberality of the seller and gives the purchaser the smallest quantity of the article he wishes that justice will allow.

The facts here collected are most valuable, the more so because they are contributed by many different persons.

J. EDKINS.

幼學操身.

PHYSICAL EDUCATION, by Paul H. King, Imperial Maritime Customs. Based on Professor Blaikie's works. Printed by the S. D. C. G. K. Price, 25 cents.

OF the usefulness of this little book there can be no possible doubt. It will well serve as a pioneer book in a field unknown to the Chinese.

That physical and mental education should go together, trite as it may seem to us Westerners, is an idea new and startling to the Oriental. The author of this little book has made his subject as simple and practical as possible, and it would seem to be just the book to put into our schools where we are training youths

to Western modes of thought. There are thirty-two well executed woodcuts of the different bodily exercises recommended, and the explanations are short and clear, so that the book can readily be used in teaching young scholars.

The author in his preface points out the advantages of this bodily exercise very concisely in saying that "outwardly it disciplines the body, and inwardly it disciplines the will. All who are engaged in educational work feel how sadly the Chinese need first this discipline of body and will.

The exercises are well graded, and a conscientious use of them must result in turning out scholars with sound strong bodies, in place of the round-shouldered, hollow-chested, weak-limbed scholars that we meet with but too frequently now.

In Japan, where Western methods are making such rapid progress, dumb-bell exercise and calisthenics are taught, I believe, in all the government schools, and we see no reason why some day something of the same sort may not take place in China. This book will help us in moving in the right direction. The author concludes his work with a few remarks on the relation between mind and body, and points us again to the good old proverb, "Sano mens in corpore sano."

F. L. H. P.

THE Chinese in the United States do not lack a vigorous defender, as we have just received a copy of the third edition of Mrs. S. L. Baldwin's brochure on "Must the Chinese Go?" She uses strong language, but based on striking facts—facts to make an American blush—except that the facts would doubtless be repeated in

any other country where the Chinese crowded in so persistently. Mrs. Baldwin gives twelve supposed objections to the Chinese, which she proceeds to answer, and then rebukes the American people in no measured terms for their conduct towards a comparatively inoffensive people. The book is needed.

THE Presbyterian Mission Press has just printed a second edition of the Woodruff Memorial Hymn Book, the first edition having been exhausted. As the book was stereotyped, everything is the same in this as in the first edition, with the exception of mistakes corrected. It is on white paper, and the price, twenty-five cents, is actually less than the cost of production. The tunes comprise a wide and varied as well as judicious selection, and the hymns are in a style which it was hoped would permit of the book being used by people in any part of China.

THE Presbyterian Mission Press has just issued number two of Miss Spencer's First Lessons in English, designed for use in schools, &c. It is uniform with number one, published during the past year, but designed for more advanced learners. The lessons are simple and progressive, and being prepared by an experienced teacher, will prove a valuable aid to those engaged in teaching English to the Chinese. 134 pages. Price 25 cents. For sale by Messrs. Kelly & Walsh and the Presbyterian Mission Press.

WE acknowledge with thanks the receipt of a pamphlet by Dr. Edkins on Chinese Currency (Shanghai, Messrs. Kelly & Walsh), being short articles—reprints, we believe, from the *N. C. Daily News*—which set forth in interesting form the history and present condition of the currency question in China.

THE Indian Missionary Manual, being hints to young missionaries in India, by John Murdoch, LL.D., is now in its third edition, and is a valuable compend, not alone for missionaries in India, but for missionaries in China as well. It is a book of over six hundred pages and contains directions as to care of health, study of the language, study of the people, methods of work, hints, warnings, statistics, &c., &c., which, coming as they do from one of forty-four years experience, entitle them to respect. At the same time the work is made up largely of extracts, so that Dr. Murdoch does not wish the reader to rely upon his authority alone. He does not hesitate to reprehend defects in missionary work,—indeed, he says that this is the principal design of the book, together with that of suggesting improvements. He also adds, "Some of the cautions are the result of dearly-bought personal experience."

We could wish that there were a Dr. Murdoch to write such a book for China, for although, as said above, much of the work will do for China too, yet China has difficulties and peculiarities of her own, and the experience of some Nestor like this, so wisely put together, could

but be of immense advantage to new missionaries to China. However, as the most valuable lessons are those which are the "result of a dearly-bought personal experience," we suppose there are many who, even with such a book as this before them, would still go on making the same mistakes.

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WE have received two copies of a new Chinese weekly, under the editorship of Rev. T. Richard, called

the "Chih Pao," and which is said to contain "all the leading articles of the 'Shih Pao' and all the most important news, besides the best papers from the (Pekin) Gazette." Price thirty-five cash per copy. This is a venture in the right direction, and we wish Mr. Richard all success in giving the Chinese a paper that will furnish the news of the day, coupled only with profitable reading of a varied character.

Editorial Notes and Missionary News.

NOTES FROM CANTON.

THE 10th of September is a memorable day in the history of foreigners in Canton. Seven years ago to-day a large number of the houses on the Shameen were burned and looted by the Chinese. Once more the 10th has come round, but there is no sound of riot and pillage. If you had been walking on the Bund this forenoon, you might have seen small parties of foreigners and Chinese, seated in sampans, directing their way to that part of Canton which lies to the S. W. of the foreign settlement. There is no need for alarm; the intentions of all are peaceable. In one boat you would have recognized the genial representative of Messrs. Russell & Co. and the worthy U. S. Consul. We join one party, which contains members of most of the missionary societies at work in Canton. In a short time we arrive at our destination, which is the new Boarding and Theological School of the American Presbyterian Mission. In

a word, then, the meaning of this exodus from Canton is that to-day the dedicatory services of this school are to take place.

Dr. Kerr occupied the chair and gave a short address. He pointed out that the Presbyterian Church had always taken a lead in educational matters, and this same spirit which characterized them at home, was found also in China, hence this fine building.

The sermon was preached by Dr. Henry. He took for his text 1 Kings viii, 13. He began by saying to-day the wishes of our hearts for many years are now fulfilled. The sermon was eminently practical and well fitted to the occasion. There was a word in season for all.

It had been arranged that Dr. Happer should offer the dedicatory prayer. The venerable doctor, owing to indisposition, was unable to be present, and in his absence Mr. Noyes commended their work to God, praying that God's blessing and smile

would rest upon all who should enter within the walls of the school, and that from this place many men should go forth to bless China.

The Rev. Kwan A Loi pronounced the benediction, and the proceedings were brought to a close.

The building is admirably adapted to the purposes for which it is intended. The class rooms are spacious and the ventilation all that could be desired. The bed rooms are also lofty and airy. The school is under the management of the Revs. H. Noyes and O. F. Wisner, assisted by an able staff of Chinese masters.

At the close of the dedicatory services Mr. and Mrs. Noyes kindly invited all the visitors to tiffin, and the Chinese had an abundant supply of tea and cakes.

AN EARTHQUAKE SHOCK.

ON Saturday evening, August 30th, about 9.45 p.m., two distinct shocks of earthquake were felt in Canton. The direction of the earthquake wave seemed to be from E. to W. The duration of the shock only amounted to a few seconds, but it was very decided;—even the boat people felt its power. About the same hour the earthquake was also felt in Hongkong and Macao, and according to native authorities over a large part of this province.

The people in Canton were greatly frightened, and many ran out into the streets, crying that their houses were falling.

A few days after the earthquake men were going everywhere in the city, selling small sheets, explaining the reason of the earthquake and calling on the people to lead better lives. The following is the gist of

the tract:—"I am of opinion that the earthquake which occurred on the 15th of the 7th month (August 30th,) in the city and on the Honam side of the river, was a warning to us. Believing this to be the case, I at once consulted the 關夫子 oracle and was thus instructed:—Heaven and earth see this present world is full of wicked men and women, and this shaking is a warning to them to repent of their former misdoings and to begin at once to lead virtuous lives. By attending to this, calamity will be avoided, and the people made happy and prosperous.

Do not regard these words as idle gossip, but let all receive them as a word in season.

It is true there are great differences in our circumstances;—some have riches and other poverty; but it is the duty of every one all the same, to reform his life and hereby bless his descendants. The evil that men do lives after them. Should we not therefore be watchful?

It is said that a comet is now appearing to the N. W. (of the city). What is that but a spirit come to examine into men's good or evil deeds and report the result to heaven? Eventually the good and wicked will meet with their due rewards. Should we not be watchful?

CANTONIENSIS.

CHANGE OF ADDRESS.

CORRESPONDENTS please note that the address of members of the Southern Presbyterian Mission is now—"Care of American Presbyterian Mission Press, 18 Peking Road, Shanghai."

MR. JAS. WARE SAYS that during the Conference a missionary lady asked him to take charge of three small packages of Japanese goods for her. She never called for them afterwards, and he does not know her name. Mr. Ware will be obliged to the owner if she will send for them.

MR. BRIDIE writes us as follows from Canton:—You will be sorry to hear that Dr. Happer has been obliged, owing to the state of his health, to close his school for the year. The scholars came back after the holidays, but Dr. Happer saw it was impossible for him to carry on the work, and was therefore obliged to break up the school. It is hoped that a complete rest and change of scene will have the effect of restoring Dr. and Mrs. Happer to a satisfactory state of health, and that they will be able to make a fresh start next year.

The Kwong Chau Fu examinations for the first degree ended last week. It is said that nearly 30,000 students were examined. The questions are described as harder than usual, and some new elements are gradually being introduced. There were special questions on the Rise and Progress of the Healing Art, "The Times"—which included the problems now before China, the Defence of the Coast, or how to ward off the attacks of China's enemies by sea. The latter subject was introduced for the first time in the first degree examination after the French attack on Foochow. There were other questions of a similar nature, all shewing that China is gradually changing, and that even the literature, which may be regarded as the stronghold of conservatism, is

not safe from the spirit of progress which is abroad.

We are expecting some changes in our missionary community before long. The Rev. F. Hubrig, with his wife and family, are about to take a holiday in Germany. Mr. Hubrig is the senior missionary of the Berlin Missionary Society. He has done 27 years good work in China.

WE have been taken to task for publishing anonymous articles, and we suppose it is all right. Especially, when a man is struck, he desires to know who delivered the blow. At the same time we can conceive grave and good reasons, why, at times, a writer might wish to remain *inognito*, and that, too, neither from cowardice nor unwillingness to bear the brunt of criticism. When one has something particular to say, and doesn't wish his personal identity to become mixed up with the affair, or doesn't wish the force of argument to be diminished—or perhaps increased—by reason of any associations connected with the writer himself, it is a temptation to hide behind some *nom de plume*, or harmless letter of the alphabet, or dagger, or star. As a rule, however, we prefer—and so, we are sure, do all of our readers—to see the name of the writer in full, and if our correspondents and contributors will only take some of the chastisement which is administered over and on our shoulders, we shall be only too glad.

CHINA WELCOMING THE GOSPEL.
On Asia's farthest shore is heard
The song of jubilee,
And China welcomes the glad word
Which sets her people free.

They listen 'neath the palm tree green
To music from afar;
They watch at evening hour serene
The light of Jacob's star.

Emerging from the gloom of night,
Which long the truth concealed,
A mighty nation hails the light
By Christ the Lord revealed.

Buddha prepares to leave his throne;
The gods desert their fanes;
For Jesus comes to reign alone
Through China's peopled plains.

The Gospel's silver sound is sweet
To the lone captive's ear,
And China soon with joy will greet
Her great redemption year.

July, 1890.

J. EDKINS.

Missionary Journal.

BIRTHS.

- At Chefoo, August 6th, the wife of Dr.
H. CORBETT, of a son.
At Tungchow-foo, August 29th, the wife
of Rev. C. W. PRUITT, American
Southern Baptist Mission, of a son.
At Hankow, September 16th, at the
Wesleyan Mission, the wife of Rev. S.
R. HODGE, M.R.C.S., of a son.

DEATHS.

- At Tungchow-foo, September 12th, Rev.
E. G. RITCHIE, American Presbyterian
Mission (North.)
At Hangchow, September 17th, ROBBIE,
son of Rev. J. L. STUART, American
Southern Presbyterian Mission.

ARRIVALS.

- ON September 9th, T. C. BRANDLE, M.D.,
and wife, for Irish Presbyterian Mission,
Newchwang.
ON September 17th, Rev. JOS. BAILIE, for
the American Presbyterian Mission
(North), Soochow.
AT Shanghai, September 30th, Rev.
T. HEARN, for Southern Methodist
Mission.
At Shanghai, September 30th, J. L. VAN
SCHOICK, M.D., wife and child; also
Mrs. M. M. CROSSETTE, for American
Presbyterian Mission (North), Shan-
tung.

DEPARTURE.

- FROM Shanghai, September, Rev. J. R.
HYKES and family, for U. S. A.

